

MISSION NEWS

A JOURNAL OF RELIGIOUS AND SOCIAL PROGRESS; WITH ESPECIAL REFERENCE
TO THE WORK OF THE AMERICAN BOARD IN JAPAN,

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institutions irrespective of the religious faith of their promotors and managers.

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Some years ago a young man by the name of Motoichi Mizusaki, a graduate of the Dōshisha, through the generous friendship of the late Governor Nakai of Kyōto and another gentleman whose name is not mentioned, was enabled to spend some years in Europe, mostly in Scotland.

After his return to Japan the way was opened for him to join a flourishing steamship company. As the first fruits of his prosperity he offered to the family of Governor Nakai Yen 800, as a partial return for the great kindness he had received. The offer was, however, declined and so he has given the same amount to the Dōshisha as a memorial of his two benefactors. It is the donor's wish that the interest be used in aid of needy students. This is believed to be the first gift of the kind to the Dōshisha's treasury.

* * * *

Very exaggerated reports have appeared in the papers of Europe and American regarding the disturbances in Tōkyō, growing out of the deep dissatisfaction of the nation with the terms of the Treaty of Portsmouth. There is no disputing the thorough-going nature of the dissatisfaction, and we are obliged to admit that many at other times genuinely sober-minded persons were far more bent on humiliating the Government than on restoring order. It was this feature of the situation

NOTES.

Sometime since we noted gifts from His Imperial Majesty, to the Young Men's Christian Association, the Okayama Orphan Asylum, and Mr. Hara's Home for Discharged Prisoners. We have now to record a fourth gift to Christian institutions, namely, one to Mr. Kōsuke Tomeoka's "Home School" for wayward children. The Order accompanying the gift states that Their Imperial Majesties have from the beginning watched the progress of this institution with interest and in token thereof have ordered a grant of Yen, 1,000 from the Privy Purse. Like the grants which have preceded it, this new gift is unquestionably intended to emphasise the fact that Their Majesties' bounty is to be bestowed upon worthy

which caused the greatest grief to Japan's best friends.

It is true, that the police system was for the time broken, and that some, perhaps many, lives were lost, as well as much property destroyed; but there was no loss of life, so far as we are aware, apart from the conflicts with the police. Whatever of irritation there may have been toward the Government or others, there is no conclusive evidence that personal injury formed part of the programme of the leaders of the riot.

* * * *

The immediate occasion of the outbreak was the attempt of the police to prevent a meeting in Hibiya Park which had been granted by the city authorities for that purpose. This gave the semblance of a conflict of jurisdiction between the city authorities and the police, though technically speaking, the city simply granted the use of the Park, while the authority, under certain circumstances, to prevent a public meeting lay with the police, as agents of the central Government. Apparently their action was ill-advised. Probably but for this action, the dissatisfaction would have expended itself largely in talk and would not have led to any disturbance beyond the power of the police to quell. However, it is impossible to say what secret information the Government may have had which might have seemed to justify the conviction that some extraordinary precautions were necessary. The military were early called out and with their presence all violence ceased at once, apparently not so much because of fear, as because the rioters regarded themselves as really acting in the interest of the army, the fruit of whose sacrifices they thought the Government was bringing to nought. The soldiers have been withdrawn and the city has resumed its normal quiet.

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It was roughly estimated that church property to the extent of Yen,

50,000 was destroyed and this has been taken to indicate a deep-seated hostility to Christianity; but in our judgment such a view is unwarranted and certainly the loss was much exaggerated. Offence was taken to certain remarks of a Christian preacher, made in the course of a sermon on peace, in the presence of the mob, which were thought to show sympathy with the Government and under the influence of a sudden impulse the work of destruction was begun. No doubt some people, made jealous by the success of Christian work, may have joined in heartily enough; but the number of those actively hostile to Christianity is relatively small—one might almost say such people are a negligible quantity.

Certainly no Japanese Christian of any note regards his hands as in any wise restricted by the course of events. On the other hand, at no time, in recent years certainly, has there been a stronger conviction on the part of the leaders of the churches, that an opportunity of extraordinary promise is presented to them, and they are eager to to avail themselves of it.

* * * *

One specially notable feature of the situation is the growth of a desire for independence on the part of the Japanese churches and nowhere is this desire stronger than with the Kumi-ai Churches. With this desire our Mission most heartily sympathises and it is glad of every opportunity, to give expression to its sympathy.

* * * *

At the last meeting of the Mission a Committee was appointed, at the request of the Standing Committee of the Kumi-ai Churches, to confer with them regarding some plan for setting forth more clearly than has been done as yet, the complete ecclesiastical independence of the Kumi-ai Churches, as regards the Mission. They believe that the impression is given by the Mission reports and statistical tables that while a con-

siderable number of churches are financially independent, the Kumi-ai Churches as a whole are under the tutelage of the Mission. On our side we had supposed that this point was already made plain, but if it is not, we certainly shall be glad to co-operate in making it unmistakable.

The Committees met in Osaka on the fifth of October and had a most delightful meeting in every respect. No plan was formulated, but it was made plain that there was no radical difference of opinion on this point. Accordingly it was decided to leave details for a later discussion.

The general question of the relations of the Mission to the Kumi-ai Churches was discussed at some length. In the course the discussion, it became clear that there was a strong desire to see the Mission as an organised body given up and the individual missionaries brought into the Kumi-ai body as members of local churches. There are, or seem to be, serious objections to this course; for while foreign funds are used it would appear wiser to have them disbursed by the Mission as a corporate body than by individuals. Unless the American constituency of the American Board is prepared to make unconditional grants in aid directly to the Kumi-ai Churches, or the Japanese Missionary Society, the Mission organisation would seem necessary until the Japanese Missionary Society is prepared to take over all the aided churches and congregations.

Again it does not seem advisable for a missionary to become a member of a church aided by funds of which he is the almoner. There could hardly be a more objectionable limitation upon the liberty of the churches than such membership would constitute. It would appear that this objection had weight with the Japanese Committee, but they felt that it could be obviated, and perhaps should be, by a policy of direct grants to the Japanese Missionary Society.

The Mission's Committee urged that a new effort be made towards the financial independence of the Kumi-ai Churches, by the Japanese Society's taking over all the organised churches now aided by the Mission.

After this should be done, the unorganised congregations might gradually be placed upon a purely Japanese basis, financially speaking, leaving the missionaries to aid by personal service in any way which should be mutually satisfactory. This plan was thought worthy of careful consideration, and it was said that, provided a generous parting gift could be made by the Mission to help tide over the initial difficulties, the scheme might be workable.

* * * *

There will be no room in this number of MISSION NEWS for a full account of the meeting of the General Conference of the Kumi-ai Churches concluded last week; but we hope to insert a somewhat hastily prepared resumé of the proceedings to indicate its scope and its decisions. It passed off well and much enthusiasm has been awakened during the three days just passed, and the meeting will we trust prove the starting point of a new and powerful movement for the advancement of Christ's Kingdom in Japan. To make the resumé this possible we have delayed the publication of this issue.

* * * *

During the past ten days the City of Tōkyō has been made gay by the efforts to celebrate the Anglo-Japanese alliance and to show hospitality to the British Fleet now anchored in Yokohama Bay and now as we go to press, still heartier enthusiasm is shown in the great naval review in Tōkyō Bay (October 23rd) in which nearly the entire naval force of Japan has taken part. Admiral Tōgō made his entry into Tōkyō Sunday (October 22nd), and a further and yet more elaborate display will be seen in Tōkyō itself in honor of the Japanese

Fleet. We wish more space were at our disposal to describe these festivities.

* * * *

Roger S. Greene, M.A., who has for the past three years and more seen service successively as Vice-Consul for the United States in Rio de Janeiro, Nagasaki, and Kōbe has been notified by cable of his promotion to be Commercial Agent at Vladivostok and instructed to proceed immediately to his new post. He sailed from Kōbe on the 29th instant. During the few weeks which must elapse before the Japanese diplomatic and consular officers return to their posts, Mr. Greene will also have charge of Japanese interests.

* * * *

The Great Northern Railway's steamer "Dakota" which arrived from Seattle, October 5th, brought back to us Mrs. M. L. Gordon, Mr. and Mrs. Bartlett and their children, Mr. C. A. Clark, and Mr. and Mrs. Bennett, after a very pleasant voyage. We regret to

learn that Mrs. Clark is detained on account of the condition of their son Grover's eyesight, which necessitates a full year's rest.

Mrs. A. A. Walker arrived by the Pacific Mail S.S. "Manchuria," October 14th. Mrs. Walker is looking forward to work in Kōbe College, but for the time being she is staying in Tōkyō in order to attend the Matsuda Language School.

Mr. and Mrs. Cobb and Miss Ward are also attending Mr. Matsuda's School which numbers now over thirty students. Their address, as also Mrs. Walker's, is 22, Naka no Chō, Ichigaya, Tōkyō.

Mr. and Mrs. Warren also have received permission to remain in Tōkyō for three months for the same purpose.

* * * *

Dr. Davis expects to arrive in Japan toward the close of the year, but Mrs. Davis and the children will remain in Newtonville for the present.

The General Conference of the Kumi-ai Churches.

A most memorable meeting of the General Conference of the Kumi-ai Churches closed on the twenty-fifth of October, after a session of six days. Apart from the business which occupied the attention of the Conference and the decisions reached, which will be referred to later, the gathering was notable in that it will be associated in the minds of the delegates with the welcome accorded to Admiral Tōgō and the great naval review which celebrated the close of the war and the re-establishment of peace.

It was evident that all in attendance were living in a new atmosphere and were feeling a new inspiration. The war

had created a sense of responsibility, a consciousness of strength, and a spirit of expectancy seldom, perhaps never, experienced before. This gave greater breadth and intensity to the discussions than has been seen, the writer fancies, in other years.

The two days preceding the Conference were devoted, according to an established custom, to a "Ministers' Meeting" at Haneda, a sea shore resort about six miles south of Tōkyō, during which addresses were given by Messrs. Ebina, Miyagawa, and Matsumura (Kaiseki), as well as by Dr. Anezaki, a representative of the new Buddhism. Dr. Anezaki brought out in an impres-

sive manner some of the many interesting coincidences between Buddhism and Christianity, while Messrs. Ebina and Miyagawa in their different ways dwelt upon the responsibility and the dignity of the Christian preacher's calling. The gatherings for social prayer and conference were also of great value.

On the twentieth a friend who, though not a member of the Kumi-ai Churches is yet in close relations with them, gave a luncheon at the Seiyoken in Uyeno Park in honor of the Conference. It was a most enjoyable occasion and formed a fitting prelude to the work of the session.

The Conference proper opened at two o'clock at the Hongō Church on the twentieth with a devotional meeting which was followed by the hearing of reports from the officers of the Conference and various committees. The year was shown to have been a prosperous one, during which three churches had attained financial independence.

In the evening, the annual sermon was preached by the Rev. Tasuku Harada, and the Lord's Supper administered by Rev. Tokiyuki Osada.

The next day after a short session at the Hongō Church for the further hearing of reports, the delegates were entertained by the Kumi-ai Christians of Tōkyō at luncheon in a hall near the River Sumida and all enjoyed to the full music and story-telling, the best that Tōkyō could afford and this to one who knows about such things means much.

On Sunday, services were conducted in the various Kumi-ai Churches of the city, and an opportunity was given for all to listen to W. J. Bryan's address at the hall of the Young Men's Christian Association. Mr. Bryan, it may be said in passing, has delivered many addresses in Tōkyō and has left a most happy impression as an earnest and devoted Christian.

On Monday a recess was taken to allow the delegates to share in the festivities connected with the naval review,

but they gathered in the Banchō Church in the evening with many of the Christians of the city for prayer and conference regarding a special evangelistic effort in contemplation during next year. Much enthusiasm was manifested and after a number of earnest addresses the unprecedented sum of *yen*, 798.17 was subscribed on the spot in support of the new enterprise which it is expected will embrace work in not less than five new places under the auspices of the Kumi-ai Churches. This meeting was one of the noteworthy features of the Conference and indicated unmistakably the new consciousness of strength. The fund has increased since the meeting, and now amounts to about *yen* 1,100.

Other meetings were held on the twenty fourth and twenty-fifth, concluding with the ordination of the Fujioka Pastor.

The other feature of special interest, besides the decision to undertake the special work already mentioned and the generous subscription in its support, was the vote to take over all the organized churches now aided by the mission, together with the appointment of a Committee to arrange the details of the transfer. In the discussion which preceded this vote, it was made evident that the most cordial relations existed between the churches and the Mission.

Much disappointment was expressed at the failure of a plan for co-operation between the Kumi-ai Churches and the trustees of the Dōshisha in the matter of theological education and a resolution was adopted expressive of this disappointment. The failure of this proposal was due, the writer believes, to causes which will be appreciated later, and, possibly, rejoiced in; for certainly there is reason to hope that plans now in mind may secure the end sought without an arrangement for co-operation in any technical sense.

Mr. Harada of Kōbe was elected Moderator for the ensuing year and a Standing Committee was chosen on

which appear several laymen who promise to be of much service in the councils of the churches.

The presence of the delegates, many of whom are alumni of the Dōshisha was made the occasion of a meeting of the friends of that institution, which took place at the Mikawaya in Kanda. During dinner speeches were made by Prof. Matsunami of the Imperial University of Tōkyō, Messrs. Miyagawa, Harada, Koki, Tomeoka, Yokoi, Ukita, and several others. There was evidence of some severe friction between the alumni, or at least a portion of them, and the Trustees, but at the same time it was not less evident that back of all the friction there was on every side a hearty love for the Dōshisha and a strong desire to strengthen it and make it better even and more influential than in its best days. Accordingly a committee of reconciliation, of ten persons, was chosen by ballot comprising the following:—

KAZUTANE UKITA.	TEINOSUKE MURAI.
HISAMITSU FURUYA.	ELJIRO ONO.
TOKIO YOKOI.	KOSUKE TOMEOKA.
ISAO ABE.	DANJŌ EBINA.
M. ICHIHARA.	JUZO KONO.

It is too early to speak definitely of the prospect of success, but the conferences which have already taken place encourage the hope of a genuine reconciliation, including no irritating compromises, on a basis mutually satisfactory.

It was exceedingly delightful to hear the expressions of appreciation of the value of the services of Dr. Learned who is about to celebrate the thirtieth anniversary of his arrival in Japan, and of the earnest desire to retain for many years, to come the presence on the Board of Trustees of the representatives of the American friends of the Dōshisha. Several of those who have been regarded as the strongest opponents of the present régime have taken pains to say in the plainest terms that no anti-foreign feeling has influenced them in their opposition. But

whatever may be the fate of the tentative plans now being discussed, the present discussion, conducted as it is in a most friendly spirit on both sides, will prove, we may well believe, the beginning of a bright and prosperous day which will see in large degree the realisation of Dr. Neesima's most sanguine hopes.

“Dux Christus.”

We have received a letter from Dr. Griffis and take pleasure in reproducing a few paragraphs referring to certain statements contained in the review of “Dux Christus” which appeared in our August issue.

“I thank you very heartily for the magnificent review of “Dux Christus” in the last number of MISSION NEWS. I need not say anything about the limitations under which I wrote, but for the sake of history I beg to say that, having written the lives of Drs. Brown and Verbeck, and made careful study of dates, I speak in guarded language about my coming to Japan and relations to chronology and feudalism.

“For example, Drs. Brown and Verbeck were already *in* Japan, and not called out under the Mikado's Charter Oath from a foreign country. The members of the French Mission, both for the army and for the naval station at Yokosuka, began work under the Shōgun; and both Major Kinder and Admiral Grinnell, as I understand, were engaged *in* Japan, and left the service there to begin work in the country in which they already lived. Capt. L. L. Janes never saw the feudal system *in operation*, for the decree abolishing feudalism was issued before he received his appointment and was carried out *before* he arrived in Kumamoto; and while he was there, the Daimyō, though surrounded by his former retainers, was simply a private gentleman without any political authority.

"I am the more careful about this, because I am gathering materials for a book to be devoted to the *yatoi*, or hired servants of the Japanese Government, more particularly those engaged after the Charter Oath, though I shall not forget the missionaries, the Dutch, and even some Chinese, Koreans, and Hindoos, though my main stress is upon the servants of the Mikado's Government, from many countries, and I am earnestly seeking accuracy."

The reviewer was perhaps in error in not noticing Dr. Griffis' emphasis on the word "out" when saying that he was the first foreigner called out under the Charter Oath; still even allowing for this, his claim cannot, the writer thinks, be sustained. Neither Major Kinder nor Admiral Grinnell could be properly said to be residing in Japan. The latter was serving in the United States Squadron on the Asiatic Station. Major Kinder had been Director of the British Mint at Hongkong which was given up not far from the time the Japanese Mint was decided upon, and not unnaturally, certainly very wisely, he was suggested to the Japanese authorities as a suitable leader for their new enterprise. His expert assistants were called *out* before Dr. Griffis and were well settled in their work a considerable time before he reached Japan.

With regard to the French Mission which laid the foundation of the Yokosuka Naval Station, it is doubtless true, as Dr. Griffis says, that the Mission began work under the Shōgun, and so far as the reviewer's statement gave a different impression it was misleading. But whatever may be said of the Mission as an organised body, certain individual members of it were called out under the authority of the Emperor. One of them still lives in Japan, under government employ, within a stone's throw of the office in which these notes are written, who came out in 1869.

As to Captain Janes, the testimony of his pupils is that he resided in the provincial capital for six or eight

months at least before the abolition of the clan system. The Rev. Tsuneteru Miyagawa testifies that to his personal knowledge Captain Janes entertained the Daimyo in his own house while the latter was still the official head of the province. Another pupil, the Rev. Danjo Ebina, testifies that though he did not enter the school of Captain Janes until some four months after it opened, the Daimyō was at that time still in possession of his feudal authority. The natural explanation of the discrepancy between Dr. Griffis' statement and the above testimony would seem to be that the decree abolishing feudalism, though dated August 7th, 1869, did not take effect in all parts of the country simultaneously, and this is well known to be the fact.

Dr. Verbeck, in his sketch of the history of Protestant Missions in the proceedings of "the Osaka Conference" of 1883 and reprinted in the proceedings of the "Tōkyō Missionary Conference, 1900," places the date of Captain Janes' arrival in 1872; but in the late Dr. Gordon's "An American Missionary in Japan," in a statement by the Rev. Paul Kanamori, the year of 1871 is given as the date of his arrival. Rev. Messrs. Ebina and Miyagawa, quite independently of Mr. Kanamori's statement, testify that he came to Japan in the fourth year of Meiji (1871). It hardly seems probable that they can all be mistaken.

Weddings.

It is very seldom that we missionaries have the privilege of attending a wedding where those of our own nationality are joined in marriage. Hence such an event is of more than ordinary noteworthiness. The people of Kyōto and vicinity have been twice privileged during the past few weeks. The first instance was that of the

WARREN-KEITH

wedding which was solemnised at the home of Dr. Cary on the afternoon of

September twenty-third, the civil service having been held at the American Consulate in Kōbe in the morning. The ceremony was performed by Dr. Cary assisted by Dr. Pettee. Over one hundred friends, both Japanese and foreign, were present to extend congratulations and best wishes. The bride and bride-groom received their friends in the parlor after which the wedding cake was cut and light refreshments served. Both bride and bride-groom are members of the American Board Mission and will make their home in Matsuyama.

The second instance was that of the

MURRAY-FOSTER

wedding. This was solemnised in the Presbyterian Church. The ceremony was performed by Rev. Mr. Dunlop assisted by Rev. Mr. Brokaw. It was a very pretty church wedding. The little Brokaw children assisted, the youngest one scattering flowers along the aisle while the two older ones stretched white ribbons along the aisle from the entrance to the altar. A large company of friends witnessed the wedding and extended congratulations at the reception which was held at the home of Mr. and Mrs. Gorbold immediately after the ceremony. Refreshments were served on the lawn. Both bride and bridegroom are members of the Presbyterian Mission and will make their home in Osaka.

Com.

Kobe: A Bit of Good News.

The Sanda Church has assumed self-support. Until very recently there was but little expectation of such a forward movement.

The church was the third one organised by the mission. The first one was Kōbe; the second, Osaka; the third, Sanda. The Sanda church was organised in 1875. The town was the seat of a small Daimyo.

Dr. Davis was the first missionary to visit the place. It is twenty miles back and over the mountains from Kōbe. No hotel would take Dr. Davis in, but ultimately, a Buddhist priest lodged him in his rooms. This incident was very effectively introduced into a poem that was read by one of the Christians at the time of celebrating the thirtieth anniversary of the organisation of the church, Monday evening, October 9th.

The Daimyo became acquainted with Dr. Davis, and along with interest in hearing of foreign lands, and foreign things in general, he became interested in the Christian religion. A few years afterwards he became a member of the Kōbe Church. He did not become a very shining light and after a time the light he had and was died down into darkness—so far as outward indications were concerned.

Partly as a result of the Daimyo's interest, the first Sanda Christians were his old-time samurai retainers. After the church was organised much labor was bestowed on it by several missionaries, and there was great hope of the church becoming a strong and self-supporting one at an early date. An outward movement by the ex-samurai set in, and the ex-Daimyo also left for Kōbe. Those who remained became gradually poor, so much so that the town's people said: "If you become a Christian, you will soon be poverty stricken. This reputation and taunt lasted for many years.

When the church was organised 16 were baptised, and became the church. During the thirty years 140 have united with the church. The present membership is 37. It will not be easy to be self-supporting, but with the aid of the interest on a small permanent fund the church has, I hope that *this third attempt* at self-support may be a permanent success. The first attempt lasted only three months!

Sanda, a country town, like many country places in America has sent out from the Church nearly a score of men

and women who have done good work in many places. Several of the first members of the Kōbe Church were Sanda people. Mountain rills and streams enrich the plains.

J. L. ATKINSON.

Niigata News.

Mr. and Mrs. Cobb left Niigata September 29th for a year of study in the Japanese Language School at Tōkyō. They have made many friends in the ten months they have been here and will be greatly missed during their absence.

Mr. Hishimoto who has been Mr. Cobb's teacher and has assisted in carrying on the evangelistic work at our Furumachi Kōgishō, accepted a call from the church at Fujioka in the Jōshū field, and began work there early in September.

Mr. Nakamura who for many years has been a prominent member of the Niigata Church has entered the Dōshisha this fall for a special course of Theological study. During the past year he has been preaching regularly in two of our city chapels, and this taste of practical evangelistic work has confirmed his desire to devote his life henceforth to the preaching of the gospel.

Twelve workers, missionaries, and evangelists, have left Niigata during the last three years. In the same period, forty members of the Niigata Church and congregation have also moved away. The majority of these were among the most active members of the church and all were regular attendants upon the church services. The pastorless condition of the church for two years, and this great exodus of its best members has been a most trying experience. At times we have feared that discouragement would lead to the giving up of independence and that the church would be obliged to ask aid again from the Mission or from the

Dendō Gwaisha (Home Missionary Society). Through all this trying period, however, a faithful remnant kept up its courage and kept up the church services. Not a prayer-meeting was omitted, and the deacons and other laymen took turns at the preaching when other pulpit supply could not be found.

And now at last their faith has been rewarded and their prayers answered.—Mr. Shishido of Tōkyō, lately returned from Germany where he spent four years in theological study, was in Niigata during the month of August supplying the pulpit and holding Sunday evening meetings for Bible study. Although the salary that the Niigata Church could give was exceedingly small, the great need of the church and the large opportunities for service in this field, appealed to Mr. Shishido to such a degree that he accepted the call of the church as a call from God, and on the first of October began work here as pastor. His first sermon was in regard to the rebuilding of the walls of Jerusalem by Nehemiah, and was prophetic, we trust, of the rebuilding of some of the waste places in Echigo.

On Sunday evening, October 8th, Mr. Shishido gave an excellent lecture on "The Life of Martin Luther" before the *Airin-kwai* a young men's club recently started in connection with the church.

Evangelist Yoneyama returning from his year of study at the Dōshisha has taken up the work in his old field at Nagaoka with a new zeal and enthusiasm that is refreshing, and a clear indication of the value of such leaves of absence for special study. He is finding many new doors open to him both in Nagaoka and in the surrounding villages.

The evangelists from our four outstations, Nakojo, Shibata, Nagaoka, and Kashiwazaki met with the Niigata workers at the home of the missionary for a two days' "Workers' Conference," September 28th and 29th. The devo-

tional meetings and the discussion of various problems connected with the evangelising of Echigo were exceedingly helpful. The question of how to retrench so as to meet reduced appropriations was a most serious one and its discussion occupied a full half day. A self-sacrificing spirit was manifested by all of the workers in seeking to find ways of carrying on the work now in hand. That the lack of funds prevents the taking up of new work or the employment of new workers is our one great sorrow in the midst of many encouragements.

WM. L. CURTIS.

A Glimpse at the Tōhoku.

By way of a rest in the midst of my holiday season, I accepted an invitation to do a bit of touring and put in three days of strenuous service, the first one lasting from four and a half A.M. to eleven and a half P.M. During my nearly four days absence from the base of supplies, I participated in ten different meetings held in three different townships and met most enjoyably four of the seven pastors and evangelists of the "Sendai field."

The special occasion that called us together was a summer school held at Mizusawa. I was accompanied by my fidus Achates, Man Friday, type writer, language instructor and general factotum, Mr. T. Sawaya who did his full part toward making the conference a success and who also utilised the opportunity to put in some telling strokes for Christian Endeavor. He strews new societies wherever he goes and if any workers wish this form of help for their churches or fields—and there is no better—they may well send for him.

Furthermore, I was accompanied by members of the Edison Phonograph Company of New York who won their way wherever given an opportunity, through the lacquer megaphone. Several of the meetings were held in the

Mizusawa town hall, one in the home of a man whose son is in charge of a government transport that carried some of the victorious troops to Karafuto (Saghalien) and another, wonder of wonders, in a Shinto shrine situated in a public park.

Addresses were made upon such subjects as "Christian ambition," "The building of character," "The duty of winsomeness," "The power of little things," "Pessimistic and optimistic views of life," "How to conquer evils," "Jesus' love of nature," "Self-sacrifice," and "Come to Jesus." Audiences were fairly large and very attentive.

Mr. Takahashi is doing faithful and efficient work at Mizusawa. It was a delight to me see what a hold he has upon young men, non-Christian as well as Christian, and how wisely he guides them in their reading and general life plans. Mr. Aizawa at Kane-ga-saki is a self-supporting evangelist who though not in rugged health is doing effective work, especially among children and young people. At Sanuma the third town visited, we found things well cared for by the summer evangelist Mr. Isobe a Dōshisha theologian and Mrs. Terui the wife of the former evangelist there who himself is now in California for further study and experience.

We visitors could have wished that the heavy storm which swept up the coast from the south and west might have delayed its journey north for twenty-four hours but a black night and driving rain failed to interfere with the success of that last evening's meeting. On my journey home next day I encountered no worse an experience than the necessity of a six mile tramp and of wading knee deep in water for a full quarter of a mile where the road was flooded by a swollen stream. But a plunge in old ocean and a square meal of white men's victuals made me as good as new and fully prepared properly to enjoy the remainder of my summer vacation.

J. H. PETTEE.

Tourning in Two Fields.

As an O. and E. (outlook and evangelistic) committee man I have just had the choice privilege of quite an extensive trip through two widely different sections of Japan, one centering at Sendai and the other at Kyōto.

I.—THE TŌHOKU.

It would be pleasant did time and space allow to dwell in detail on the afternoon meeting at the Agricultural School in Kogata; of the crowded evening meeting at Wakuya, where Mr. Miura, one of the best workers north of Tōkyō, is the efficient leader, and where a Christian layman, Mr. Sawada, has the oldest establishment in Japan in which wood shavings are woven into braids or rather square mats for hats, he having invented the process; and of an interesting meeting held in our hotel at Nishigori, a forlorn town of 450 houses, when the whole village turned out glad of such a diversion on a rainy evening.

Sendai did not club us with governors and public feasts (there were plenty of private ones) and presents of Matsushima trays or fossil wood curios, as is her wont with the Drs. Hall, Bowne and other notables from abroad, but she did treat us right royally, filled her little *Kumiai* church on a week day evening with a very appreciative and inspiring audience and gave us a crowded afternoon of work entertaining convalescing soldiers at three great military hospitals.

Then followed a delightful tour through the Aizu valley in company with resourceful Dr. De Forest, inspecting and aiding the work at historic Wakamatsu where we were entertained at the Shimizuya the most satisfactory hotel—in pure Japanese style—I have yet encountered during twenty-seven years of travel, and where unfortunately one strong *Kumiai* church has split into two, both of which, however, are working

strenuously in their separate ways under the leadership of Messrs. Kaneko and Mitani; at Hongo noted for its pottery, we visited some of the manufactories and looked into the ovens, tier on tier, where thousands of vases and electric wire insulating bulbs were in process of being moulded or baked; at Takata where lives Mr. N. Shimozono an invalid far gone in consumption who is loved and honored by the whole country side; and in Kitagata at the end of the railroad, a promising town where wide-awake Mr. Mitani resides dividing his labors between this place and Wakamatsu.

One is impressed in all this region with the large number of school teachers and other influential men who are studying the Bible; with the little groups of intelligent, forceful laymen who are real pillars in their respective localities, of church and society-at-large; with the strong helpful influence exerted by the missionaries and the every way cordial relations existing between them and the Japanese both Christians and non-Christians alike. There are problems but they are the problems of prosperity rather than of adversity. There should be no diminution of effort to further the good work of evangelisation in all the Tōhoku.

II.—TANGO AND TAJIMA.

TANGO. After a most enjoyable Sunday at Kyōto we visited first *Shin* (new) Maizuru strangely and not at all incorrectly advertised as *Sin* Maizuru by the peculiar style of Romanising adopted by the Hankaku R.R. It has the enterprise and the vices of a raw new town and gives promise of very rapid growth being the terminus of the railroad. The little band of local Christians led by wide-awake pastor Kogita have secured a lot and are making, over into what will be a well nigh ideal chapel, Sunday school building, and pastor's residence combined under one roof, the large Japanese house that stood upon the ground. The

extensive repairs will be completed early in November.

One evening's meeting was held in a farming village, Yukinaga, in the house of the *sonchō* (mayor) whose son, a school teacher, is an earnest Christian. It being the second Christian service ever held in the town and the first where a foreigner and a phonograph were among the attractions, nearly the whole village had the curiosity to "come and see."

Two impressive services, at one of which there were two baptisms and the celebration of the Lord's Supper, were held at Amarube. It was also my privilege to visit the naval hospital at that place and play my phonograph and give a brief address to wounded soldiers and sailors. One great four funneled captured Russian man-of-war, renamed the *Aso*, lay quietly at anchor in the harbor while another smaller one, the *Bayern* now known as *Tango-kwan* in honor of the province in which the Maizuru naval station is located, was in dry dock undergoing a thorough over-hauling. A visit to a crowded and very useful charity hospital established by Dr. Iki, a (Presbyterian) Christian, rounded out the work of one of the two red letter days of the whole trip.

The second such dawned by the following morning and embraced a restful sea trip to Miyazu, a ride the whole length of *Ama-no-hashida-te* and a view of this natural wonder from the sea, the lagoon the road around the bay and the summit of the distant mountain. It is a sandy spit two miles long and averaging a width of perhaps two hundred feet stretching nearly across the neck of a bay that sets in from the larger bay of Miyazu. It is well covered with a growth of gnarled old pines which by their wind-caused deformities add much to the weird beauty of this strange freak of nature, charmingly placed in a circular frame work of towering hills. Reckoned as one of the *sankei*, or three beauty spots of Japan,

it usually disappoints foreign visitors, but I confess I was captivated with my first view of this Bridge of Heaven, as its name means.

My meeting that evening was held at Amino the reputed birth place of the fisher boy Urashima, the Rip Van Winkle of Japanese folklore. I walked over to the shore to see the place from which he

"But rowed on past the bounds of
ocean
And the Sea God's daughter met
And I gaze(d) on the spot where his
cottage
Once stood but now stands no more"

The original of this poem was written 1200 years ago and as the older literati of Japan still believe it records veritable history, the similar faith of the local country folk is more than excusable. An afternoon meeting in a school house before 400 teachers and pupils and a still larger one in the evening in a house rented for the purpose by the Christians of Mineyama closed my work in Tango.

TAMBA. In a long day's journey partly by sea partly by land, partly by man power and partly by steam, I passed out of Mr. Namba's large parish and into Mr. Uchida's still larger one known as the second church of Tamba. A meeting that evening in the neat chapel owned by the Ayabe Christians, services the following day (Sunday) in three separate towns in one of which, Obata, a foreigner was seen and heard for the first time, while in another, Shiga-sato, the praises were sung of Dr. Davis and Miss Barrows as those of Dr. Cary were all through that region, and a grand wind-up at Fuku-chiyama, one of the places that has been boomed by the war, and the army barracks close by brought my country tour to a close just in time to allow for making connections at Kyōto with a business meeting of C.E. officers and councillors and a public C.E. rally that evening at the Presbyterian church.

IN CONCLUSION. I was impressed with the beauty of the scenery, the rise or fall of towns by the grace of railroad and steamboat lines; the fidelity and aggressiveness of the country pastors; the value of church buildings as centres of influence; and the splendid new openings where sin already abounds but where grace should much more abound. Kyōto station's country field is one of great interest and promise.

J. H. PETTEE.

Hyuga Happenings.

Back in Miyazaki again after a prolonged absence, with new zest for work. With the return of Mr. Clark, who is now on the way, our complement of workers will be complete and we shall be able to push out a little more than formerly.

Hyūga has suffered from its changes and from the misfortunes which the summer has brought. Disastrous floods caused great destruction of property, wrecking bridges, inundating and destroying many acres of crops and causing loss of life. Twenty persons in this immediate vicinity were killed, it is reported.

Our work, too, has suffered temporary loss through withdrawals and shiftings in our evangelistic forces. Our Miyazaki pastor's removal to Tōkyō, and the transfer of Mr. Wataze from Hososhima to fill that vacancy has been previously chronicled. Next month we hope to be able to report the arrival of Mr. Ii from the Tottori field to take charge of the work at Hososhima, since a call has already been extended to him.

Two other changes of interest are first the removal of Mr. Hamada from the Takanabe Church to a work with the Methodist brethren in Oita, which will doubtless result in the quasi-independence of the Takanabe Church;

and secondly the coming of Mr. Maekawa as personal assistant and general worker. Mr. Maekawa brings great zeal and consecration to the work with him and he promises to be a most valuable helper in the cause of evangelism as well as in language study.

C. B. OLDS.

Okayama Items.

Rev. and Mrs. H. J. Bennett reached Kōbe Saturday forenoon. October seventh and six hours later they were in Okayama. On the following Wednesday evening a reception was given in their honor at the missionary residence, which proved a delightful occasion. The invitations were restricted to resident members of Okayama church and a few associated Christian workers. Some 230 persons out of 320 invited were present and many others sent regrets. Barring the house question which is still unsettled, Mr. and Mrs. Bennett now seem to belong to Okayama and they and the city appear mutually pleased with each other and rejoiced to live and labor together.

On the evening following that of the reception, and a no less perfect one in weather and good feeling, the grounds of the missionary residence were again thrown open for a lawn party—admission ten *sen*—for the benefit of the East side Sunday School which has been compelled by its growth to enlarge its building. A varied entertainment was furnished and there were tea, coffee, fruit, *mochi*, bean and *sushi*, (rice and vegetables) stalls. Fully four hundred persons were in attendance and something over fifty *yen* cleared by the day's effort. It was held on the evening before the full moon and was called a *Kan-getsu-En-yu-Kwai* or moon-viewing garden party.

J. H. PETTEE.

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